CONFIDENTIAL.] [No. 32 of 1894.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 7th August 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.							
	Monthly.			1894.		1894.		
1	Bhárat Pratáp	Moradabad ...	Pandit Partáp Kishun	For	Feb. ...	1st	Aug. ...	300 copies.
2	Káyasth Patriká ...	Lucknow ...	Munshi Devi Prasád	"	July ...	2nd	" ...	317 "
3	Khatri Hitkári	Agra ...	Bábú Dínú Náth Tandan.	"	" ...	"	" ...	500 "
4	Bisala-i-Theosophical Society,	Meerut ...	Master Ram Chandra,	"	" ...	4th	" ...	...
5	Tahzíb-ul-Akhláq ...	Aligarh ...	Muhammad Mumtáz-ul-din.	"	Aug. ...	"	" ...	208 copies.
	Bi-monthly.							
6	Hámid-ul-Islám... ...	Moradabad ...	Maulvi Muhammad Ibráhím.	3rd	Aug. ...	5th	Aug ...	—
7	Khurshaid-i-Nánpárá ...	Nánpára (Bahraich).	Maulvi Yahyá Ali ...	1st	" ...	7th	" ...	300 copies.
	Tri-monthly.							
8	Hámid-ul-Akhbár ...	Moradabad ...	Ilahi Bakhsh ...	31st	July ...	2nd	Aug ...	108 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—*(continued)*.					
	Tri-monthly—(concluded).			1894.	1894.	
9	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	1st Aug. ...	3rd Aug. ...	200 copies.
10	Mufid-i-Ám	Agra ...	Munshi Muhammad Qádir Ali Khán.	" " ...	2nd " ...	75 "
11	Náṣir-i-Hind	Do. ...	Munshi Saiyad Muhammad Ali.	" " ...	3rd " ...	40 "
	Weekly.					
12	Agra Akhbár	Agra ...	Khwájá Tajammul Husain.	28th July ...	" " ...	50 "
13	Akhbár-i-Islam	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	31st " ...	2nd " ...	150 "
14	Alwaqt	Gorakhpur ...	Muhammad Sa'íd	1st Aug. ...	5th " ...	625 "
15	Anís-i-Hind	Meerut ...	Bábu Rám Chandra Vaishya.	4th " ...	" " ...	250 "
16	Ásád	Lucknow ...	Munshi Muhammad Sajjád Husain.	3rd " ...	7th " ...	250 "
17	Colonel	Moradabad ...	Pandit Banwári Lál Misra.	1st " ...	3rd " ...	250 "
18	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	30th July ...	1st " ...	446 "
19	Fitnah	Gorakhpur ...	Háfiz Nizám Ahmad,	1st Aug. ...	6th " ...	500 "
20	Hindustání	Lucknow ...	Munshi Ganga Prasád Vármá.	" " ...	4th " ...	300 "
21	Jám-i-Jamshed	Moradabad ...	Qází Saiyad Abdul Ali,	22nd July ...	2nd " ...	125 "
22	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb	2nd Aug. ...	5th " ...	275 "
23	Káyasth Conference Gazette...	Ditto ...	Munshi Díp Náráyan Varmá.	3rd " ...	" " ...	1,000 "
24	Matla-i-Núr	Cawnpore ...	Munshi Bihari Lál ...	28th July ...	1st " ...	50 "
25	Mihr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	" " ...	" " ...	400 "
26	Najm-ul-Hind	Saháranpur ...	Pandit Avatár Kishun,	31st " ...	2nd " ...	475 "
27	Nasím-i-Agra	Agra ...	Babu Jamná Dás Biswás.	30th " ...	1st " ...	450 "
28	Nasím-i-Hind	Fatehpur ...	Muhammad Nawáz Khan.	" " ...	5th " ...	70 "
29	Nizám-ul-Mulk	Moradabad ...	Qází Muhammad Fahím-ul-dín.	31st " ...	2nd " ...	220 "
30	Núr-ul-Anwár	Cawnpore ...	Háfiz Muhammad Abdul Hamíd Khán.	28th July & 4th Aug.	1st & 5th " ...	171 "
31	Police News	Meerut ...	Shaikh Habíb Ahmad,	24th July ...	1st " ...	600 "
32	Rahbar	Moradabad ...	Pandit Partáp Kishun.	31st " ...	2nd " ...	300 "
33	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad,	1st Aug. ...	6th " ...	500 "
34	Rohilkhand Punch ...	Moradabad ...	Qazi Saiyad Abdul Ali,	22nd July ...	2nd " ...	125 "
35	Sitára-i-Hind	Ditto ...	Pandit Banwári Lál Misra.	4th Aug. ...	5th " ...	125 "
36	Tútí-i-Hind	Meerut ...	Maulví Saiyad Muhammad Sajjad Husain.	31st July ...	2nd " ...	200 "
37	Zamánah	Lucknow ...	Munshi Muhammad Safdar Hasan Khan	2nd Aug. ...	5th " ...	200 "
	Daily.					
38	Oudh Akhbár	Lucknow ...	Munshi Shiva Prasád	1st to 7th Aug. ...	1st to 7th Aug. ...	521 copies (including 92 copies taken by Government).
	URDU-ENGLISH.					
	Monthly.					
39	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Munshí Niyaz Muhammad Khán.	For July ...	6th Aug. ...	...
	Bi-weekly.					
40	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtázul-din.	31st July & 3rd Aug.	2nd & 5th Aug. ...	460 copies (including 286 copies taken by Government).
	HINDI.					
	Monthly.					
41	Bhárat Prakáh	Moradabad ...	Pandit Banwári Lál Misra.	For July ...	1st Aug. ...	100 copies.
42	Bhárat Sudashá Pravartak ...	Farukhabad ...	Náráyan Dás ...	" " ...	4th " ...	375 "
43	Devanagri Gazette ...	Meerut ...	Pandit Gauri Datt	" " ...	2nd " ...	300 "
44	Nátya Patra	Allahabad ...	Pandit Dewaki Nandan Tirpáthí.	" Aug. ...	6th " ...	400 "
	Bi-monthly.					
45	Sajjan Vinod	Agra ...	Pandit Srí Krishna Lal.	6th Aug. ...	6th Aug. ...	125 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI.			1894.	1894.	
	Weekly.					
46	Almora Akhbár	Almora ...	Munshi Sadá Nand Sanwál.	30th July ...	1st Aug. ...	104 copies.
47	Bháret Jiwan	Benares ...	Babu Rám Krishna Varmá.	6th Aug. ...	7th " ...	1,500 "
48	Khichri Samáchár ...	Mirzapur ...	Babu Mádho Prasad,	28th July ...	2nd " ...	400 "
49	Nágri Níral	Ditto ...	Pandit Káshi Prasád Shukla.	26th " ...	3rd " ...	300 "
50	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyáchálak Dán ...	30th " ...	" " ...	65 "
	Daily.					
51	Hindustán	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	31st July to 5th Aug.	1st to 6th Aug. ...	470 copies.
	HINDI-URDU.					
	Monthly.					
52	Árya Darpan	Sháhjahánpur...	Munshi Bakhtáwar Singh.	For July ...	1st Aug. ...	500 copies.
53	Játi Samáchár	Kagarol (Agra),	Chaudhri Kanhai Singh.	" " ...	2nd " ...	650 "
54	Mazhar-ul-Zirát ...	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	" " ...	1st " ...	50 "
	Weekly.					
55	Káshi Patriká	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	3rd Aug. ...	3rd Aug. ...	500 copies (including 343 copies taken by Government).
	MARATHI.					
	Weekly.					
56	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	1st Aug. ...	3rd Aug. ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
57	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	30th July ...	2nd Aug. ...	375 copies.

I.—Political and Foreign.

Tóti-i-Hind. 31st July 1894.

Amir's visit to England.

1. The *Tóti-i-Hind* (Meerut), of the 31st July, referring to the invitation sent to the Amir of Kabul through Sir Slater Pyne to pay a visit to England, observes that in the event of the visit coming off it is generally believed that he will receive the title of King, and that his subsidy will be increased to two lakhs a year. The Indian revenues have long been freely spent on the fortification of the North-west frontier, and the expenses of the Amir's visit will also be charged to that head. He will be lionized and will receive greater honours in England than even the Sultan of Turkey and the King of Persia. He will be shown the great English arsenals and armouries in order to give him an idea of the strength of England. The Indian chiefs who are very fond of paying visits to England without invitations will be struck by the difference between the treatment they receive and that accorded to him, and it would be well if they discontinued their visits.

Azád, 3rd August 1894.

Muharram at Jodhpur.

2. The *Azád* (Lucknow), of the 3rd August, says that the Muharram did not pass off quietly at Jodhpur. The *tazia* of Sarbar Khan, tutor to the Mahárája, went *via* the Shujáti gate every year, where there is a large *pipal* tree (Ficus religiosa) whose branches which interfered with the *tazia* were pulled up by ropes. But on the occasion of the late Muharram the Brahmans mustered strong, about one thousand in number, and would not allow the tree to be touched. Sir Pratap Singh, brother to the Mahárája, appeared on the scene at the head of a regiment of cavalry and dispersed the assembly; ordering the *tazia* to be taken by another gate. The result of the change of the route was that the *tazia* was buried the following day in the afternoon. It is believed that the Mahárája has forbidden the parading of *tazias* in the public streets and thoroughfares in future! If His Highness has really made such a foolish prohibition, he does not know even the A. B. C. of the art of Government, and is unfit to rule over men of other races or creeds.

Azád. 3rd August 1894.

Confirmation of Nawab Wikar-ul-Umra, as the Prime Minister of Hyderabad.

3. The same paper does not approve of the confirmation of Nawab Wikar-ul-Umra as the Prime Minister of Hyderabad, and thinks that he will prove a failure like his predecessor Sir Asman Jah. Indeed no competent man for that high office is forthcoming in Hyderabad, and the Nizam should look for one elsewhere.

Hindustán. 31st July 1894.

Rumour regarding the election of Mr. Hamid Ali Khan as President of the next National Congress.

4. The *Hindustán* (Kalakankar), of the 31st July, referring to the rumour that Mr. Hamid Ali Khan, Barrister-at-law at Lucknow, will be elected President of the next National Congress, expresses a hope that the rumour will turn out correct. He is a strong supporter of the Congress, and of the nine Congresses which have yet been held only one was presided over by a Musalman. Another argument in favour of the election of Mr. Hamid Ali Khan is that Oudh has not yet supplied a President.

II.—General Administration.

Hindustáni. 1st August 1894.

Causes of present discontent.

5. The *Hindustáni* (Lucknow), of the 1st August, publishes a communication from Muhammad Abdul Ghafur, a pleader at Azamgarh, who says that politicians in England are very anxious to express their opinions regarding the present discontent in this country. Mr. Reid, who was once Settlement Officer in Azamgarh and rose to be a member of the Board of Revenue, is of opinion that the discontent arises from the unsatisfactory condition of the peasantry. That is, however, not the sole cause, but only one of the many which, the writer thinks, are as follows:—*First*, the land revenue has generally been very severely assessed. Mr. Reid who was in charge of the Settlement operations in Azamgarh, made heavy assessments throughout the district, and particularly in the Nizamabad and Deogaon parganas. Hence it will be seen that when he was in Government service, he was himself the cause of the ruin of the people which has led to the existing popular discontent, and now on his retirement he is ready to suggest remedies. The heavy revenue

assessments mean high rent. Thus the condition of the landlords and cultivators is equally unsatisfactory. Government had better find out what has been the change in the condition of the landholders since the last settlement. *Secondly*, the revision of settlement at the end of every thirty years greatly aggravates the hardships of the agricultural classes. An idea of the attitude of the Settlement Officers may be formed from the above. The subordinate officials actually suck the blood of the landholders. As regards the Deputy Collectors attached to settlement work, their only object is to enhance the revenue as much as possible with a view to gain the good will of the higher authorities, in utter disregard of the interests of the landowners. Mr. Reid, who is now shedding tears in England over the miseries of the cultivators, is himself responsible for their ruin. If an able and shrewd officer like Mr. Reid dealt with the land-holders with such severity, the less said of the proceedings of other settlement officers, the better. *Thirdly*, the income tax is most unfairly assessed and is therefore a fruitful source of popular dissatisfaction. Many men in every town who have very small incomes are assessed under the Income Tax Act, and their names are not removed from the list until they have been put to a great deal of unnecessary trouble and expense. Again the patwaris frequently extort money from the land-holders on various pretexts. *Fourthly*, the cost of litigation is simply ruinous. Apart from court-fees the litigants have to pay high fees for the inspection of records, the service of process, &c. which have lately been much enhanced by the High Court. *Fifthly*, the police abuse their powers, which are practically unlimited, and fearfully oppress the people. If the number of reports of offences in a police-station is below a certain percentage of the population, the officer in charge of the police-station is required to give an explanation. There can be no improvement in the conduct of the police until this percentage test is put a stop to. Indeed the test should be just the opposite. An official who is able to show a decrease of crime in his circle should be considered an efficient one. The National Congress is condemned by many Englishmen as a hot bed of sedition, but the charge is entirely without foundation. Indeed if Government gave effect to the resolutions of the Congress, save one or two of them, all discontent would soon vanish. The less said of the poverty of the country the better; about 50 per cent. of the people have to be content with one meal a day and 25 per cent. are actually in a state of starvation. Under such circumstances it is but natural that there should be wide-spread discontent among the population. There is great distress in the Azamgarh district owing to the scarcity of grain. The late crop was a failure, and the autumn harvest has also been damaged. Grain was always sent from Azamgarh to the Panjab, but now the tables are turned. The district Officers appear to be quite ignorant of the sufferings of the people and tell every gentleman, who pays them a visit, that the crop has not been injured. The poorer classes are in need of relief, but the famine fund is not forthcoming. If the National Congress takes exception to the misuse of the fund, it is accused of exciting disaffection towards Government. The authorities ought to be up and doing, and steps should be taken in every district to ameliorate the condition of the people.

Anis-i-Hind. 14th July 1894.

Muharram at Meerut.

6. The *Anis-i-Hind* (Meerut), of the 14th July, states that the Hindu Rath-Jatra procession at Meerut coincided with the first day of the Muharram this year. The procession was held with the permission of the Cantonment Magistrate. Starting from the cantonment, when the procession arrived at the Budhana darwaza, Munshi Mahbub Khan, the City Inspector of Police, stopped it on the ground that he had received no intimation. The Hindus at once called upon the Superintendent of Police and reported the matter to him. He himself went to the Budhana-darwaza and allowed the procession to pass through the city. On the way the Hindus stopped all music at the places where they were required to do so by the police. The rumour as to the stoppage of the procession by the City Inspector spreading in the town, some Musalmáns attacked the procession at the Kamboh-darwaza, making use of sticks. One or two chaukidars were hurt. The police made an investigation and arrested 6 Musalmáns and 2 Hindus. It is believed that the accused have not been charged with rioting, but with some other offence. Had the procession not been interfered with at the Budhana darwaza or had a suitable police force accompanied it, no riot would have

occured. Again the same day some Musalmans asked the Manager of the Parsi Dramatic Company to suspend their performances during the Muharram, but he did not agree. At 8-30 P.M. when the actors were going from their residence to the theatre which is situated near the city-police-station, a small crowd of Musalmans assaulted them on the way. The Manager of the Company at once made a report at the police-station and expressed his intention of calling upon the Superintendent of Police. The police assured him that satisfactory arrangements would be made for their protection and told him that there was no necessity for him to go to the Superintendent. But on the commencement of the performance the Musalmans took their stand in close proximity to the theatre and kept beating drums most powerfully to interfere with the performance. The Company finished the performance in the best way they could, but the police did not interfere on their behalf. Next day a Hindu marriage procession was held. The Hindus had obtained permission from the Vice-chairman of the Municipal Board to hold the procession with music playing. The Musalmans threatened to interfere with the procession. The Hindus appealed to the City Inspector for help in vain. When they threatened to go to the Superintendent of Police, the Kotwal arranged for the procession, but made the Hindus stop all music while passing a *tazia* place. Subsequently the Superintendent entrusted the duty of looking after all processions to Thakur Umrao Singh, the Circle Inspector of Garhmuktesar, who managed things in a very satisfactory manner.

POLICE NEWS. 24th July 1894.

The same.

7. The *Police News* (Meerut), of the 24th July, in commenting upon the above article, accuses the *Anis-i-Hind* of being in the habit of making unjust attacks on the police, as has been observed by Government in the Administration Report for 1892-93. The *Police News* endeavours to show that the statements made by the *Anis* are not correct. The Superintendent and the City Inspector of Police happened to be at the Khairnagar darwaza at the arrival of the Hindu procession there. The Superintendent ordered the City Inspector to see what the procession was, inquire how elephants had been brought within municipal limits without his permission and stop them. The City Inspector was told by the Hindus and the police guard that permission had been obtained from the Cantonment Magistrate. He declined to allow the procession to enter the city, as that permission only related to the Cantonment. The Hindus and the City Inspector then went to the Superintendent at his house who after hearing them, allowed the procession to pass through the city, but warned the Hindus not to hold any procession in future without previously obtaining permission. At the Kamboh darwaza some low caste Musalmans created a disturbance which was suppressed by the police, and the offenders are to be tried under section 147 and some other sections of the Penal Code. Hence it will be seen that the Superintendent and not the City Inspector is responsible for the stoppage of the procession, and the blame chiefly rests with the Hindus themselves who took the procession to the city without obtaining permission. There was a quarrel between two citizens and the actors of the Parsi Dramatic Company. Both the parties made reports at the police-station, but no party has yet instituted a prosecution. The police could not interfere with the Musalmans who beat drums in the public street near the theatre in honour of the Muharram. The City Inspector was quite right in stopping music accompanying the marriage procession, while passing the *tazias*, with a view to prevent disturbance.

ANIS-I-HIND. 4th August 1894.

The same.

8. The *Anis-i-Hind* (Meerut), of the 4th August, criticizes at length the comments of the *Police News*, and emphatically denies making unjust attacks on the police. The editor has no reason to dread the police, as he is not in the habit of going about in a state of drunkenness. The *Police News* being much patronized by the police officials, its utterances in their favour should be received with caution. The remark made by Government in the Administration Report does not mean that the *Anis* makes unjust attacks on Government Officials, but that it criticizes their conduct. The *Anis* then argues that even if the version of the *Police News* in respect of the stoppage of the Rath-Jatra procession and other incidents were accepted, the slight inaccuracies in its statements do not affect the main charges against the City Inspector.

Anís-i-Hind. 4th August 1894.

Punishment inflicted on the men who attacked the Rath Jatra procession at Meerut.

9. The *Anís-i-Hind* (Meerut), of the 4th August, is glad to state that the men concerned in the attack on the Rath Jatra procession at Meerut have received condign punishment. Hájí Wazír Muhammad Khan, the Subdivisional Officer, sentenced Rahim to one year's imprisonment and a fine of Rs. 500; ordering him to give security to keep the peace for one year at the expiration of his term of imprisonment, and in case of failure, to undergo imprisonment for one year more. Of the other prisoners, some were sentenced to 3 months' and others to six months' imprisonment.

Túti-i-Hind. 31st July 1894.

Alleged persecution of the Musalmáns at Kanauj, Farukhbad district.

10. The *Tútí-i-Hind* (Meerut), of the 31st July, publishes a communication from a correspondent at Kanauj who complains that a few days before the commencement of the Muharram, Mr. Warburton, the District Magistrate of Farukhabad, who was in Ballia and Azamgarh last year, issued an order to the effect that no branches of trees were to be cut on the occasion of *tazias* being carried through the streets and public thoroughfares. This prohibition was opposed to old custom, and Hindus of Kanauj relying on the aid of the tahsíl officials determined to interfere with the Musalmans, and at once began to collect bricks at their houses to use them as missiles. The Musalmans were kept in utter ignorance of the Magistrate's orders. On the tenth day of the Muharram the Musalmans carried their *tazia* for burial, lopping off the branches of trees which interfered with the *tazia*, on the way, as usual. But when they reached the house of one Murli, in which a *nim* tree is situated, they were warned against cutting the branches of the tree. There was a large gathering of Hindus at the place, and the Hindu officials who sympathized with their co-religionists were also present. The Hindus threatened to shed blood if even a leaf were touched. The Hindu Tahsildar left the place under the pretext of ascertaining old custom, and the Naib Tahsildar who is a very bigoted Hindu also went away, secretly instigating the Hindus to offer resistance. As soon as the two officers accompanied by many respectable Musalmáns departed, the Hindus began to throw bricks from the tops of their houses which injured the *tazia* and hurt several Musalmáns. Musalmáns ran to the tahsildar who was at the house of Ajudhya Prasad with some respectable Musalmans and reported the matter. But he simply told them to put down their *tazia* and await the orders of the Magistrate, as he was going to send a telegram to him. On some of the police constables being hurt by the bricks, the the sub-inspector ordered the police to arrest the assailants. The police made some arrests, breaking open the doors and entering the houses. The men were, however, released after some days. Next day the Magistrate arrived and the Naib Tahsildar and some Hindus kindled his wrath against the Musalmans by making false complaints. He was angry with the Musalmans and had the *tazia* carried to its destination with undue haste. Many Musalmans have been arrested on the charge of robbery, and arrests still continue. The Superintendent of Police has put up at the house of the Raja of Narwar, where men are sent for and examined. Terror reigns in Kanauj. Many innocent Musalmans have fled away to escape persecution. The Hindus openly extort money from Musalmans by threatening to get them arrested. The Superintendent of Police, while out driving with some other men in the same dog-cart, struck with the whip a Musalman who was going close to the carriage. The Musalman got entangled in the whip and fell on the ground. His leg was run over and the bone broken. The Superintendent drove away taking no notice of the accident. The poor man lies in the hospital, his family being reduced to starvation. The editor remarks that Government should order the Commissioner to make an inquiry and do justice to the Musalmans; punishing the oppressors.

Kanauj Punch. 1st August 1894.

A dispute between the Hindus and Musalmáns during the Muharram, at Kanauj, Farukhabad district.

11. The *Kanauj Punch*, of the 1st August, refers to a dispute which occurred at Kanauj during the late Muharram. The branches of a tree interfering with the free passage of a tall *tazia*, the Musalmans attempted to lop off the branches, to which the Hindus objected. The Tahsildár and the Sub-Inspector of Police had the branches pulled up by means of ropes, but still the *tazia* could not pass. The Tahsildar went away to ask some respectable men what the usual practice was on such occasions. In his

absence the Hindus threw brick-bats from the tops of their houses at the *tazia*, and eight of them were arrested by the Sub-Inspector. The Magistrate and the Superintendent of Police arrived the next day and arranged for the passage of the *tazia*. Subsequently the Hindus who were in Police custody were released, and nineteen Musalmans were committed to the Magistrate for trial.

POLICE NEWS. 24th July 1894.

Case of the European soldier who caused the death of a pankha-coolie at Meerut.

12. The *Police News* (Meerut), of the 24th July, referring to the case of the pankha-puller who succumbed to the blows of a European soldier at Meerut, observes that the accused has only been fined Rs. 36 by the Cantonment Magistrate, under section 323 of the Indian Penal Code. According to the evidence of the Medical officer who held the *post mortem* examination, the deceased had a diseased spleen. It is a marvellous coincidence that every native, on whom a European soldier lays violent hands, is found to suffer from an enlargement of the spleen. In order to prevent the occurrence of such accidents, no man should be employed as a pankha-puller in European barracks until he has been examined by a Medical officer. It is almost needless to say that the nominal punishment inflicted on the culprit is received with general disfavour in Meerut. The District Magistrate is reported to have called for the records of the case.

COLONEL. 1st August 1894.

Alleged distinction made between European and Native offenders

13. The *Colonel* (Moradabad), of the 1st August, states that it would seem that it is no offence for a European or his wife to call natives names. On the other hand, if a native is guilty of the least discourtesy to a European, he is convicted of some serious offence under the Penal Code. The fact is that in all mixed cases judgments are given by Courts in favour of Europeans. Why is such an invidious distinction made between the two communities? Every offender, whether European or native, should receive sufficient punishment.

COLONEL. 1st August 1894.

Alleged difference between punishments inflicted on European and native offenders.

14. The same paper says that a European clerk in the Commissariat Office, Madras, who stole his comrade's watch, has to reside in the gaol for three months; while a native guilty of stealing a European's watch, shall have to grind corn for two years. The white and the black offenders are equally the creatures of God, and the Penal Code is the same for both. But there is a vast difference between the punishments inflicted on them.

NÁGRI NIRAD, 26th July 1894.

Opposition of Mr. Uma Shankar Misra, the District Judge of Nagpur, to the employment of natives in the higher ranks of the public service.

15. The *Nágri Nirad* (Mirzapur), of the 26th July, says that it would appear that Mr. Uma Shankar Misra, M. A. Barrister-at-law, the District Judge at Nagpur, who has gone to England on leave, was interviewed by a correspondent of an English newspaper, and declared in reply to a question that Government was not well advised in giving natives a larger share in the administration. Example is better than precept. Government had better take him at his word and dispense with his services.

ÁZÁD. 3rd August 1894.

Amendment of the Arms Act.

16. The *Ázád* (Lucknow), of the 3rd August, says that it is rumoured that the Arms Act will shortly be amended, but that it is not known what amendments will be made in the Act. Considering the present state of things in this country, even heavy sticks and large knives, which are used by robbers and bad characters in killing people, should be brought under the operation of the Act.

ÁZÁD. 3rd August 1894

Vernacular translation of the Penal Code.

17. The same paper, referring to the proposed amendment of the Indian Penal Code, urges that the vernacular translation of the Code had better be carefully revised. Though the translation was made by specially qualified men, it is not free from mistakes. For instance the words "to the annoyance of others" in section 294, have been rendered into "*Jo koi shakhs*

auraun ke ranj pahunchane ko" which imply that an intention is necessary to constitute the offence. The correct version would be "*Jis se auraun ko taklif pahunche.*"

DABDABA I SIKANDARI. 30th July 1894.

Scarcity of grain; cholera and mad jackals in Azamgarh.

18. The *Dabdaba-i-Sikandari* (Rampur), of the 30th July, on the authority of its Azamgarh correspondent, complains that the district which was already suffering from the scarcity of grain has lately been exposed to an outbreak of cholera and an increase of mad jackals. Many cattle and horses were bitten by mad jackals and died. These brutes now enter villages and attack people. In Atraulia about forty or fifty men have already been bitten by them, but fortunately none of the men have yet died. The bodies of many men who die of cholera are thrown into the river, and it is believed that the jackals which eat such bodies go mad. The Magistrate should take steps for the destruction of such animals.

AKHBÁR-I-ÁLAM. July 1894.

Robberies in Meerut.

19. The *Akhbár-i-Álam* (Meerut), of the 31st July, states that a carriage was plundered near the Miana village at night, and another near the Jaini village; the passengers being hurt. Some thieves entered the house of Ram Lal, money-lender at Sarai Laldas, but they were unable to carry away any property; the inmates of the house being awakened. However, they wounded one man who has died since.

NASIM-I-AGRA. 30th July 1894.

Cow-killing question.

20. The *Nasim-i-Agra*, of the 30th July, referring to the Lieutenant-Governor's resolution of the 29th August 1893 regarding the Azamgarh Bakr I'd riots, observes that His Honour is mistaken in thinking that the riots were due to the influence of the Gorakshini Sabhas established some years ago, and that the Musalmans and the local officers were entirely free from blame. His Honour has arrived at this conclusion simply through his ignorance of the teachings of the Hindu religion in respect of cow-protection. The cow-protection propaganda is of no recent origin, but all Hindu religious books including the most ancient among them, *viz.*, the Vedas, strictly enjoin the preservation of the bovine species. Even now if a Hindu only accidentally causes the death of a cow, he is turned out of society and has to undergo a very severe penance before he is re-admitted. A story is prevalent among old people to the effect that when the British troops found it difficult to overcome the Sikh army, the British officers placed herds of cattle before their soldiers. The result was the Sikhs, being unable to fire on kine, laid down their arms and suffered a defeat. Kine are not allowed to be killed in any Hindu state, and beef is not used even in British cantonments situated in some Native States. Look at the treaty with Sirohi, dated 4th May 1824, regarding Aboo The fact is that every Hindu considers the protection of kine as one of his paramount religious duties, and innumerable serious riots, before which the Azamgarh riots dwindle into insignificance, occurred in the time of the Muhammadan kings and also under the British rule in connection with cow-killing when the Gorakshini Sabhas did not exist. The Hindus even share the belief that on appeals made by kine, the Almighty has assumed human shape more than once and descended to earth to protect them. They consider it very auspicious to see a cow early in the morning on leaving their beds. Five days in the year are specially devoted to the worship of kine. In order to form an idea of the abhorrence in which the Hindus hold cow-slaughter, one should make himself thoroughly acquainted with their religious sentiments and feelings. The cow-protection societies came into existence when Swami Dayanand Saraswati commenced his lectures in 1875.

NASIM-I-AGRA. 30th July, 1894.

Non-attendance of Government servants at the meetings of the Kayasth Sabha and the Arya Samaj, at Jhánsi.

21. A correspondent of the *Nasim-i-Agra*, of the 30th July, writing from Jhánsi, complains that the Government circular regarding the appointment of village head-men who are required among other things to watch the proceedings of all Sabhas and meetings has greatly frightened people. The Kayasths employed in the revenue Courts at Jhansi have discontinued attending the Kayasth Sabha, and the weekly meetings of that Sabha have long been

suspended in consequence. Similarly Government servants do not attend the Arya Samaj. The Kayasth Sabha is a purely social institution and the Arya Samaj a religious society; both of them having nothing to do with politics and the cow-protection movement. It would appear from the *Advocate*, of the 13th July, that the police are openly or secretly interfering with the Arya Samaj in the districts of the Rohilkhand division. Government had better clearly explain the objects of the circular above referred to and remove all apprehension from the minds of the people.

III.—Education.

Hindustán. 3rd August 1894.

Scheme for higher education for women in the North-Western Provinces and Oudh.

22. The *Hindustán* (Kalakankar), of the 3rd August, referring to the meeting lately held at Lucknow under the presidency of the Hon'ble Mr. Holderness, in connection with the scheme for the higher education of native women in these provinces, expresses full sympathy with the aims and objects of the movement; praising Sir Charles Crosthwaite for the keen interest he has taken in promoting the scheme, referring to the to the donations promised by the Maharani of Balrampur, the Rani of Khairigarh, and the Rájas of Nanpara and Jahangirabad, and asking other rich persons to follow their noble example. (The *Hindustáni*, Lucknow, of the 1st August, refers to the proposal regarding the establishment of the school at Lucknow and to the donations above mentioned, and observes that it will be noted that the Balrampur and Khairigarh estates are under the management of the Court of Wards)

IV.—Post Office.

Oudh Akhbár 4th August 1894.

Land revenue Money-Orders.

23. The *Oudh Akhbár* (Lucknow), of the 4th August, expresses satisfaction that the introduction of the land revenue Money-Orders into many districts has relieved the landholders of the unnecessary trouble and expense of going to tahsils to pay the revenue instalments, but complains that the Money-Order commission is rather heavy. If a landholder remits Rs. 1,000 by a Money-Order, he has to pay Rs. 10 as commission. On the other hand, if he calls at the tahsil to deposit the money, he will not have to spend more than Rs. 5 on presents to the tahsil officials. Hence the landlords who have to pay comparatively large amounts do not avail themselves of the Money-Order system. A reduction in the rates of commission is necessary to make that system as widely popular as it deserves to be.

V.—Local and Miscellaneous.

Nátya Patra. August 1894.

Alleged dirty state of the streets of the Allahabad city.

24. The *Nátya Patra* (Allahabad), for August, complains that in utter disregard of the municipal bye-law, many men are to be found bathing, making their animals drink water, cleansing their utensils and clothes and so forth at the standposts in the streets of the Allahabad city, which causes inconvenience to the public and is injurious to the public health. Again the streets and the bins where the sweepings are deposited, are not properly cleaned. The police should give their attention to these matters.

Zamánah. 2nd August 1894.

Uncleanliness of the Cawnpore city.

25. The *Zamánah* (Cawnpore), of the 2nd August, referring to the outbreak of cholera at Cawnpore, complains that the streets and by-lanes of the towns are in a most dirty state, and asks the Collector to urge upon the Members of the Municipal Board the necessity for giving their best attention to the matter.

Arya Darpan. July 1894.

A widow marriage among the Agrawal community at Bulandshahr.

26. The *Arya Darpan* (Sháhjahánpur), for July, gives an account of a Hindu widow marriage performed at Bulandshahr on the 25th June, under the auspices of Babu Chiranji Lal, pleader. Srimati Janki Debi, the daughter of Lala Ganga Ram of Aligarh, who belongs to the Agrawal community, became a widow when she was only 7 years old. She has now been married to Lala Duli Chand, a petition-writer at Bulandshahr. A large meeting was held on the eve of the

marriage which was attended by the native officers at Bulandshahr, and many respectable Hindus from Meerut and other places. There was a gathering of about three thousand men and speeches were made in favour of Widow marriage. The marriage was performed according to the Vedas.

Bhárat Prakásh. July 1894.

Management of the temple of Sri Badri Nath in Garhwál.

27. The *Bhárat Prakásh* (Moradabad), for July, complains that the new Manager of the temple of Sri Badri Nath, who is a retired Tahsildar, does not allow pilgrims free access to the temple. If any pilgrims insist on having a look at the idols, he has them forcibly turned out by a chaprasi. He has dispensed with the services of the man who used to assist pilgrims in seeing the idols. He has deprived the Rawal of all power, and simply gives him an allowance of Rs. 100 a month. The temple is sure to get into heavy debt under the present manager. Fortunately the Rani of Sarsand in the Muzaffarpur district has come to pay a visit to Sri Badri Nath this year. She pays all the expenses of the temple and spends fifty rupees a day in charity to the poor.

ALLAHABAD:
The 13th August 1894.

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